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534 The dried gourd is mounted on a wooden shaft which projects entirely
756 through it. It rests against a neatly fitting collar cut on the handle and a thong wound around the protruding end of the shaft keeps it from coming off. Little holes are drilled in the gourd to allow the fibers inside to drop out, so that the sound will not be muffled. The holes are placed in more or less regular longitudinal rows. Only the shamans know what significance they have.[1]

Turtle shell rattles, dewclaw jinglers, baskets to serve as drums, and whistles are not used by the Havasupai.

Medical Practices

757 Besides the shamanistic performances, there is some matter of fact knowledge of curing.

Care of the sick is cursory, or rather there seems to be no special
758 provision for their care. They share the house and the bedding with the rest of the family; the common family dishes are presented to them to select from. Still there is some solicitude. They are not left unattended; an old woman relative may be seen seated by a sick child, fanning the flies away, and arranging shade for his protection. Yet, the conditions are so adverse that it would seem that only the strongest could survive a serious illness.

Wounds are sung over in the sweatlodge by the wound doctor, who
752 knows the appropriate song, while he blows on them. The blood is
[755] squeezed from all sides toward the cut until no more flows. If the wound suppurates, similar pressure is applied until there is a flow of healthy blood. Boils or blood blisters are cut open and the pus squeezed out. Usually a wound of any sort is not dressed, but sometimes clear white piñon pitch liberally smeared on a handful of plucked rabbit fur is applied. After a day or so, when the wound itches, this is removed and the pus squeezed out. Four or five renewals are necessary before it heals. Amputations are unheard of.

Scorpion stings are treated similarly to snake bites and possibly by the snake doctor alone. Incisions are made about the ligated wound and the blood sucked out. Dog and rat bites are not treated. People die quickly from skunk bites; they cannot be cured.[2]

A fractured arm is set, bandaged, bound between thin splints, and tied close to the body. Usually the arm is laid in a trench, while lying

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[171] [1]But they are not the star patterns of the Navaho. [Compare Tozzer, (a), 29–32.]
[2]The Navaho also maintain that the bite of the skunk is poisonous (Franciscan Fathers, 142) and the Rio Grande Mexicans that it causes rabies [Bourke, (f), 126]. This is commonly thought to be folklore, but E. W. Nelson stated (476) that the spotted skunk unquestionably communicates rabies.

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881 covered girl lies on this (*opdgd*), protected by a temporary shade, for four days and nights.[1] Before this, however, her body is washed with yucca root suds, and painted red, save for her face which is decorated with the brown juice of the opuntia. During this period, she must eat and drink sparingly, meat is tabooed (but not salt), and she must use a stick or a smooth deer tibia to scratch herself.[2] She is not permitted to sleep by an old woman, who sits beside her, singing, "Do not be lazy; do not be troublesome. When you are married, cook and fetch water and wood."

[173] Further details are given in a myth. The girl should run to the east at dawn each of the four days.[3] Then she may wash her hair and body. She will be barren should she taste meat before the menses (*dhud'ñgd*, lit., red) end.

841 A woman lives at home during her periodical illnesses, the only interruption in her life being the taboos against meat for fear of barrenness, scratching with her fingers, and sexual intercourse. At the first menstruation following marriage, the mothers of a couple wash the entire 585 body of their respective children and paint them red from head to foot. 841 The husband's hair is roughly bound with a cord into a single queue by his mother. The hair at the wife's temples is tied at the occiput, enclosing the back hair which hangs loose. All this takes place at the camp of the wife's parent, with whom the couple are living. Their parents instruct them, adding to the wife, "Run toward the setting sun[4] as far as you can and return. Some unmarried girls will run with you: try to beat them." This is for the purpose of enabling her to run fast and move about briskly. This running is performed on each of four days succeeding the end of the first flow and on one day following each subsequent menstruation throughout her lifetime. The husband, after being washed by his mother, runs at dawn on each of these days, carrying a slow-match (p. 323).

Mannerisms and Customary Behavior

825 Women do not fear the mice that live in the thatch, as white women do, though they drive them away. Yet they react in the same way to lizards; scream for fear they will run under their skirts.

758 Care of the sick and helpless is rather cursory. The invalid must share the discomforts of sleeping with the rest of the family and the coarse

[171]

[1] Compare the roasting pit of the girls in Southern California.
[2] For comparative notes see Lowie, (j), 145–147, (j), 283, and Benedict, 79.
[3] The Navaho girl runs to the east and back, and a similar custom marks the adolescence ceremony among the White Mountain Apache. The Southern Ute girl at least runs to and fro. [Franciscan Fathers, 446; Curtis, I, 46; Lowie, (j), 272].
[4] There is some confusion about the time; compare above.

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meals prepared for them. Blind Bert's relatives, including a newly acquired son-in-law, helped him about at the dance. But in some cases, such attentions are short-lived as though people were impatient. Thus the real burden of Bert's care fell on his wife's shoulders, although he had adult children in the same camp. On the other hand, note Smyella's story of how he got shaman after shaman for his son (p. 280). Expressions of real concern for an ailing relative are by no means uncommon. 758

While the formal expression of sympathy for grief may take the form of a forced wailing, real sympathy is certainly voiced. For example, the men refrained for some time from using the customary sweatlodge, situated near the home of a man whose brother had recently died, because, as they said, the relatives were sad. The dead man's young son was treated with the greatest tenderness by his maternal grandparents, who now took charge of him. 152 571 [736] [603]

Personal cleanliness is, I think, somewhat greater than among the Zuñi and White Mountain Apache. Children spend summer days splashing in the creek, and men and women bathe in the sweatlodge and creek, somewhat indiscriminately. Men are not always careful to avoid exposure. Men are somewhat cleaner than women. Clothing is only infrequently washed: women wear their cotton slips while in the creek. Not much lousing or scratching is seen. 515 [871] [834] [296]

Estimates of individual worth are based on abilities, yet here, as always, values follow conventional standards. Chiefs become such by prestige and renown based on their personal qualities (dignity, industry, and even temper), on their wisdom, bravery, and friendship with foreigners. A man who would otherwise inherit chieftainship, yet lacks these qualities, would fail of receiving it. Chiefs are not gauged on their hospitality or liberality. Three of the six chiefs are recognized as the best speech makers in the tribe; an evaluation which even an outsider must agree is just. Rock Jones, the shaman, is credited with being best acquainted with the folk-tales, as well as being the best raconteur. 554 624

One individual, a man of middle-age, is known as an habitual liar. His veracity is held at such low value that no one repeats a statement of his without prefixing, "P—— said this." Captain Burro, now elderly, seems to have been a butt all his life. As a boy he was the subject of the smudge-punishment, as a young man his marksmanship was held in disdain, and today he suffers the jokes of the young men and the indifference of his peers. 558

Some women have reputations as basket makers. The criterion is apparently regularity of stitch, although the best of Havasupai products is inferior in this regard. 555